1;Stanford U, S-4, 5 1956 AF16 SW China AF16

162 4. A separate survey conducted during January-June 1947 in two large cities in this region further indicated that the age of fathers at the birth of first child was 20-35, and for mothers, 20-25. The mortality rate was highest in the 0-5 and 50-60 age groups. Pulmonary and typhoid diseases took the heaviest toll.'

III. INTERNAL MIGRATION

166 The Southwest Region is singular in China's history of internal migration in that it has seen two large-scale migrations into this region within the past five hundred years. The first mass migration took place when the population of Szechwan Province was nearly exterminated during the chaos that marked the end of the Ming Dynasty (circa A.D. 1640). The succeeding authorities decreed migrations from Hunan and Hupeh provinces east of this region and encouraged voluntary migration from any area by promising land to the settlers. Over 1,700,000 settlers were recorded in the period[14] 1667-1707.

[722] The second mass migration occurred after the 1937 Japanese invasion of China, when a huge number of people fled the northern and the coastal provinces west of this region. The latter migration is discussed in Chen Ta's Population of Modern China, which includes an analysis of

14. Lou Yün-lin, op. cit., p. 36.

I :Stanford U. S4-5 1956 AF 16 SW China AF16

Annex "A," Subparagraph li,
Sociological Background

INTELLECTUAL AND ARTISTIC EXPRESSION

538 184 Intellectual and artistic expression is interpreted in this chapter to mean the communication of ideals and ideas through creative and academic writing, painting, the plastic arts, dancing, and music.

The Chinese written language is the vehicle for official business and creative expression in all parts of China. Therefore the bulk of the creative and academic writing of the Southwest Region of China does not differ from that produced in China as a whole. In the past cultural activities originating in Peking and Shanghai stirred up cities like Chungking, Chengtu, and Kunming in the Southwest as well; and the support from these citie gave cultural movements originating in coastal [722] cities a national appearance. During the war with Japan, these Southwestern cities became wartime Chinese cultural centers, as the sites of the wartime campuses of the best Chinese universities. The identification of the bulk of the creative and academic writings of the Southwest with that of the Chinese nation is particularly true today when the nation is ruled by a centralized government and when all cultural innovations emanate from Peking.

538 The Chinese, especially the Chinese Communists often speak of literature and the arts as one. In the Communists' policy statements, what pertains

1:Stanford U. S-4, 5 1956 AF16 SW China
AF16

It is to be noted that Southwest China, unlike other regions, had an opportunity to expand educational facilities during World War II when many schools in North and East China were forced to move to the interior.

II. MAJOR CHANGES BROUGHT ABOUT BY THE COMMUNISTS

A. Basic Policy

Mao Tse-tung stated in his work On New Democracy, that, "A specific culture is the ideological reflection of the political and economic activities of a specific society."[6] In molding a culture for the "New China," Mao believed that the education program in China would be successful if it contained "scientific substances, oriented toward the masses, and adapted to suit China's nationalism."[7] This principle of education was incorporated into the Common Program of 1949 which constituted the basis of the Communist Constitution promulgated in

6. Mao Tse-tung, Mao Tse-tung Hsüan-chi [Selected Works of Mao Tse-tung], Vol. II, Peking, Jen-min ch'u-pan-she, p. 666.

7. Hsia Feng, Hsiao-hsüeh Chiao-shih Shou-ts'e [Handbook for Primary School Teachers], Shanghai, Wen-hua ch'u-pan-she, 1953, p. 8.

1:Stanford U. S-4, 5 1956 AF16 SW China
AF16

results after ninety years of effort, was to reduce the enthusiasm for China missions among Christians abroad. This was reflected in the decreased flow of funds, notably from the United States. From nearly $6,000,000 in 1928, Protestant contributions fell to a little over $3,500,000 in 1933 and did not greatly exceed $4,000,000 in 1935 and 1936.[81] This handicapped nearly all fields of missionary endeavor.

Another arena in which the Protestants tried for influence was the great polemical struggle of the 1920's and 1930's over the nature and future of Chinese civilization. In this prolonged and important controversy, the Protestants found themselves handicapped by the divisions among themselves, notably that between modernists and fundamentalists, and also by the rising tide of nationalism. In the end the Protestants shared with idealistic Chinese and Western philosophers the failure to stem the rising tide of materialism in thought.

[722] The Sino-Japanese War and the war in the Pacific disrupted missionary efforts in north and central China. At the war's end, the

81. Damobriena, p. 83.

1:Stanford U. S-4, 5 1956 AF16 SW China AF16

Annex "A," Subparagraph 1p,
Sociological Background

HEALTH AND SANITATION

I. BACKGROUND

722
744 During the War of Resistance against Japan, while a major part of China was under the domination of Japan and Japanese-controlled puppet governments, Southwest China emerged as the base of operations of the Chinese government. The city of Chungking in Szechwan Province became China's wartime capital. With the air-route over the Himalayas and the opening of the Burma Road, the Southwest Region also furnished China important lines of communication with the outside world. Following the moving of government to Chungking, government organizations and workers moved in. Taking refuge from the Japanese, numerous educational and cultural institutions moved to the Southwest and settled in their temporary quarters in Szechwan, Yunnan, Kweichow, and Sikang. Although this worked hardship on both the natives and the newcomers, it gave an opportunity for a cultural fusion which was a great benefit to the Southwest. Along with this cultural invasion, modern medical and health organizations were given a chance to spread and expand at a faster pace in this region of China.

181 adapt to change, and less likely to show enthusiasm for the Communist program. The rich, who have more to lose, are generally more dissatisfied with the Communist regime than their poorer countrymen. These patterns of attitudes tend to cut across occupational stratification. In view of the technical limitations imposed on this discussion, occupational stratification will be used, with allowance for the exceptions within each category.

I. FARMERS

565 184 The rich absentee-landowners of China, whose social status ranks with that of government bureaucrats and whose interests are identified with those of rich merchants, are all but nonexistent in Mainland China today. The Chinese farmer class consists chiefly of poor peasants and "middle farmers" holding small lots of land. These people have had little opportunity to identify themselves with the state or its destiny. Especially in Southwest China, where warlords ruled until the outbreak of the war of resistance against Japan, the development of a national feeling among the farmers has been late and slow. However, the cessation 565 722 of what used to be perpetual skirmishes between warlords and the presence of a single centralized 184 authority during World War II furnished many farmers in this region with a basis on which to form a concept of nationalism. Although no part of Southwest China was overrun by Japanese troops, the experiences of enemy bombings, anti-Japanese propaganda, and contact with refugees made

565 722 184 many farmers realize that the Yangtze River gorges were not a dependable natural defense, and that they could no longer live in an "isolated utopia" in West China, as Szechwan Province had been traditionally regarded.

The Communists have been making intensive efforts to "educate" the farmers. Although the learning of a few political terms is not enough to make the farmer nationalistic, at least he knows more about China as a nation than he ever did in the past.

423 565 184 The idea that he is to be given land of his own (and concomitant responsibility) probably has generated apprehension even in the poorest peasant who always believed he wanted to own land. To be sure, his gain through the process of land reform must have given the peasant some satisfaction, but subsequent grain taxes remain heavy and Communist efforts to collectivize the production and marketing of farm produce impose restrictions on the farmer. Compared with Central-South China, land reform and the establishment of co-operatives were carried out rapidly and with less resistance in this region. The fact that all farmers have been permitted to retain title to their land has led the peasantry to give support to the regime. Good crops, which have made this a grain-surplus region since 1953, helped to maintain the illusion of a prospering society.

184 177 565 The Chinese farmer's picture of a foreign culture was originally derived from contact with

6: Liao S-5 (1943-1945)1947 AF16 Southwest China AF16

575 681

government, the society will provide and pay for a substitute to confess to the crime and to suffer the consequences in his stead.

Another reason for the continued existence of the Ko Lao Hui in Szechuan is the confusion and disorder which have prevailed there in recent years. During the war the central government, which had established its capital in Szechuan and was anxious to avoid unnecessary unrest, encouraged the provincial government in its lax administration. The attitude of compromise adopted toward most problems fostered the development of localism and gave the Ko Lao Hui an opportunity to increase the scope and variety of its activities to a point where it interfered with many aspects of government administration. In any case, government in Szechuan has been so corrupt for so long that the people have no confidence in it.[11] The war years simply aggravated popular dissatisfaction with and distrust of the government, so that any new official measure is received with suspicion. The people have become accustomed to managing their affairs and settling their disagreements by extra-governmental means. It is natural for them to turn to the local Ko Lao Hui branch director, who represents, in theory at least, the virtues of brotherhood, filial piety and proper behavior toward women. Thus the director has become not only the possessor of power but a symbol of righteousness as well. Disagreements between non-members of the society, as well as between members, are now commonly referred to him for settlement.

575 722.

The Ko Lao Hui is not a political party, nor does it entertain any pretensions regarding the shaping of national policy—so long as the interests of its middle-class founders are not endangered. Thus far Ko Lao Hui political activities have remained defensive. Individual members may occupy important government posts, but the society as a whole remains aloof from Kuomintang party politics. The society has voiced sharp criticism of Communism, which it regards as inimical to middle-class interests. While adopting a *laissez-faire* attitude toward politics,

575 662

[11] The demobilization, in the closing years of the Sino-Japanese war, of many Szechuanese troops without adequate provision for their reemployment greatly swelled the number of undesirable members of the society, and in turn made things more difficult for the government. The possession by society members of an extraordinarily large number of small arms aggravates the situation. In the course of his investigation of two districts near Chengtu, the author learned that nearly every member of the Ko Lao Hui in those localities owned a pistol or a rifle. In Chengtu district one out of every two members possessed such arms without a license. Leaders not infrequently had late-model machine guns.

'h Hu K-5 (1934-) 1946 AF16 Southwest China AF16

178
822 As a result of the recent barbaric Japanese invasion of China and the great influx of modern people and ideas from down-river into the Basin during the past few years, a renaissance has begun in Szechuan Basin. The Basin is now undergoing an economic awakening. It is in a state of rapid transition, induced and intensified by the exigencies of the war.

185
654
241 Since the migration of the National government into the Basin, every possible means has been utilized and every feasible plan is being drawn up to increase the efficiency of land use in the Basin. Mention may be made of a few striking examples.

In agricultural land use, various measures have been devised to cope with the inefficient traditional Tung Shui Tien field system; the acreage in Tsai Seng Tao variety rice has been extended; cotton culture has been expanded; the cultivated acreage of herb plants has been increased; more modern sugar refineries have been built, experimental stations have been established, and a number of new varieties of sugar cane have been introduced; silk-culture has been organized and operated on a more scientific basis; a number of tea-growers' cooperatives have been found recently; and above all, the practices in fertilization, terracing, erosion control, and irrigation works have been improved.

178 With the introduction of more modern methods of processing, the numerous agricultural and forestry products of the Basin are being put into more efficient utilization. The increasing manufacture of alcohol and wines from grains, the making of charcoal from wood, and the preparation of synthetic gasoline from tung oil are notable examples. These innovations not only meet the various emergent war needs, especially that of fuel supply, but also help to solve the still difficult transportation problem by transforming the bulky agricultural and forestry products into lighter and more transportable forms.

313 In forestry land use, significant improvements have already taken place. A number of large corporations, financed either by government or private interests, have recently organized to survey intensively and to exploit systematically the rich forestry
314 resources of the Basin. Numerous attempts have been made to improve tung tree production, including the establishment of more tung tree plantations and experimental stations, the supply of modern equipment, and the efficient organization of marketing facilities. Besides, the recent completion of the west branch of